

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, APRIL 22, 1909.

NEW SERIES VOL. XI. NO. 16.

Second Church, Jackson.

Since entering upon the work here, I have been kept so busy, there hasn't been much time for writing. When a pastor enters upon a new field there is always a bit of curiosity on the part of his friends to know how the battle goes.

I desire, first of all, to speak of the kindness of our people. My wife and I were thoroughly convinced upon our arrival at Jackson that we had fallen into kind hands. Some ten or twelve of the brethren and sisters including Pastor Yarborough and wife, of the First Church, met us at the train and gave us a hearty welcome. We were conducted to the delightful home of Bro. Z. Taylor where we were entertained royally till our household goods arrived. These refreshing showers of kindness from our church people continue.

I found a field of great possibilities and opportunities, and of people ready and willing to go forward. Under the untiring leadership and Christian statesmanship of the preceding pastor, God has used this loyal band to accomplish great things for Him. The seven or eight years of the church's existence have been largely given to clearing up and subsoiling the field and making it ready for a glorious harvest. The seed have been sown. May God help us to cultivate and reap faithfully.

We have just passed through a strenuous mission campaign, and my heart is encouraged over the result. The first Sunday in April was our Foreign Mission day. The figures stand now at \$426. The following Sunday we made our Home Mission offering which stands now at \$325. Both collections will probably round up at \$800 before sent in. One remarkable characteristic of this church has been a constant increase in mission gifts, notwithstanding the heavy pressure of church debt. Since the first of February the church (including the Ladies' Aid Society) has raised in cash and pledges, for all subjects, about \$2,000. O, that God shall help us to undertake great things for Him and expect great things of Him!

On the 25th inst. we are to begin a special meeting, led by Dr. W. D. Nowlin, of the First Baptist Church, Mayfield, Ky. How our hearts long that this may be God's appointed time to visit us with seasons of refreshing from on high. Will not every one who reads these words lift up his heart very earnestly to God for our meeting?

M. O. Patterson.

Laymen's Meeting.

On Sunday, April 11, it was the privilege of the writer to attend a Layman's Meeting at Oloh Baptist Church, Lamar county. The church bears the name of the country town where it is located. Rev. J. E. Davis, of Rawls' Springs, is the pastor. Bro. Davis is an earnest, consecrated man, and from what we could gather, has a faithful flock at Oloh.

The following were discussed:

"History and Purpose of Layman's Movement"; "Why Should We Give to Missions"; "Bible Giving"; "The Layman and His Pastor." Each of these was discussed by some one to whom the question had been assigned beforehand, and then was considered in "general discussion." The brethren of Oloh did not hesitate to speak out and express themselves on these vital questions.

At the noon hour there was an intermission of one hour, during which the good ladies spread the public table, and all present were invited to partake of the bountiful supply of good things which had been prepared.

The writer has not enjoyed any meeting of the kind more than this one. And the impression left upon his mind in regard to the church and the community at Oloh is a favorable one. The house of worship is large, well furnished, and beautifully painted; and there are many beautiful residence buildings in the community. Would that more of our communities out from the railroads would take such pride.

Just before the noon intermission a contribution to home missions was asked for by the pastor. The total membership of the church is only about fifty, but the collection was a very respectable one, amounting to about \$18.

May the Lord's blessing rest upon this church, and upon her pastor, whom we learned to love years ago.

J. R. H.

Another Field Secretary.

I take pleasure in announcing that Bro. Arthur Flake, of Winona, Miss., has become Field Secretary of the Sunday School Board. He has only lately consented to give him, but at the same time very successful in Christian work. He is especially fine in both B. Y. P. U. and Sunday School work. He has only lately consented to give himself wholly to this line of Christian activity and we are greatly pleased to have him

enter this department of the Sunday School Board. His specific field will be Mississippi, Louisiana, Western Kentucky and Tennessee, but like our other field men he will not confine his labors strictly to that territory. The brethren will find him wonderfully helpful in institute work, and I hope they will make use of him. He has been wonderfully successful in the practical work of serving a Sunday School as superintendent and is well trained in experience and will render great service in carrying forward the work on a larger scale.

This gives the Board now six field men and a finer set can hardly be found anywhere. It has been a year of wonderful success with them. The demands for their services are far beyond what they can meet and wherever they go the brethren write me most enthusiastic letters about the service they are rendering. There is no one denominational work which is telling for larger and more permanent good than what is being done by the field men of the Sunday School Board. We are closing our year in fine shape and will have an excellent report for the Convention.

J. M. Frost.

Nashville, Tenn.

0 A Word.

Under this caption Bro. Jordan nobly "withdraws" the "invective" used in his article against me. He shows a Christian spirit in doing this. Any little man can err but it takes a man with nobility to honestly confess and apologize. I did not write for controversy but to cause investigation. I simply gave my own study of a different subject. Others are free to do with it as they please, but I will suggest to all that denunciation of one's position helps no one; it is far better to treat the subject independently, from one's own point of view. Thus you teach!

I have no need to reply to Bro. Jordan, for I consider my article clear enough for all to understand, and am more and more and still more convinced that the "dead in sins" have soul sensibilities, which was the point denounced.

The kind letters I have received from many brethren, about my little note concerning "Bro. Jordan's Philippic," have made me glad and renewed my determination never to notice things unkindly said.

I would not ask space had not Bro. J. asked that I reply, which request, if unnoticed, might cause some to misjudge the why.

E. S. Wesson.

Some Texas Notes.

By Chas. A. Loveless.

Pastor J. R. Nutt, of Ackerman, Miss., has been with the writer in a week's meeting, with most blessed results. There was not a great gathering, but a spiritual uplift that means much for the church and pastor. Bro. Nutt is truly a great preacher, and greatly endeared himself to the church and people here. He is doing a great work over there, but his people will do well to be on the lookout, for we have lots of room yet in Texas for such as he.

The going of George Byron Butler to the First Church, Austin, means much to our Baptist affairs in the capital city. Butler is one of the very best preachers in the land and is in constant demand as evangelist among our leading churches. Mississippi has never given Texas a better pastor and preacher than Butler.

Joe W. English, born and reared in northeast Mississippi, has become our State B. Y. P. U. evangelist. He left the Memorial Church, Oak Cliff, in mourning; but they have become partially reconciled by the coming of that other popular Mississippian, Dr. Walter C. Lattimore, to break the bread of life to them. Dr. Lattimore has wrought nobly at Benton for a number of years. Joe English is a natural field man and is a power anywhere you find him.

John W. Gillon, another Mississippian, is doing a marvelous work as pastor of the great Gaston Avenue Church, Dallas. He is one of the greatest preachers in Texas. A real "Son of Thunder" in the pulpit, whether preaching for the edification of saints, or persuading sinners to flee the wrath to come. He has a great field and seems to be a perfect fit for it. It was, for a short while, the writer's pleasure to be pastor of Torrance, Miss., Church, in which the sweat spirited father of Gillon was deacon, and when I think of that blessed man's life, it is no wonder that his boy is such a preacher.

Another Mississippi boy who is a power in the hands of God, in his church and the regions round about, is Lee Gillon. Born and reared in Grenada county. He is the popular pastor of the church at Taylor, Texas. He is among the best evangelistic preachers in the State. He was selected by our State Mission Board as one of the State evangelists; declined it. No church has a more loyal pastor than his.

"Madame Rumor" whispers it around that Luther Sheppard, the erudite congenial, sweet-spirited pastor at Gilmer, Texas, is soon to take unto himself a permanent assistant pastor. Blessings upon the woman who has won the heart of Sheppard. He is another gift of Mississippi to Texas, and stands in the forefront as a pastor and preacher.

Elbert Pool has given up his pastorate at Central Church, Jacksonville, to assume

the duties of corresponding secretary of the East Texas B. Y. P. U. Encampment. He is rustling things, and it looks now as if this gathering will be about the biggest thing in Texas. If it is not, it will not be the fault of P'Pool, for he is putting his best blood into the work!

Atlanta, Texas, March 29.

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Hattiesburg.

Bro. Jno. E. Briggs aided me for 12 days in a meeting, resulting in 53 additions, 30 of them for baptism. Bro. Briggs is an educated, courtly, spiritual young man and is doing a fine work as pastor of the Capital Avenue Church, Atlanta. We only regretted that we could not continue the meeting longer, but my own poor health would not permit it.

Yours in Jesus,
I. P. Trotter.

—0—
At the Seminary.

The Mississippi boys in the Southern Baptist Theological Seminary have more than doubled any other State in giving to missions this session and for three years previous they have stood first.

Where you find preachers who received their training at Mississippi College, under the greatest faculty in the United States, you find they are leaders. To God we give the praise.

W. E. Farr.

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Silver Creek and Blind Tigers.

Silver Creek suffered a severe blow from the fire that destroyed most of the business part of the town. That this burn grew out of the blind tiger agitation at that time going on, no one living in Silver Creek doubts. It was freely charged by the tiger crowd that the preachers were responsible for it. It was not meant that they did the burning, or even suggested it, that would have been too evidently false.

It was this, and they confessed more than they meant to, no doubt, that the preachers with their friends, those who favor law and order, dared to disturb the tigers in their business, and for this interference, the torch is applied in retaliation.

Therefore, the preachers are responsible! That is blind tiger logic. Be it remembered that most of the property—nearly all of it—belonged to those who do not sympathize with blind tigerism, and everybody can judge whether preachers are more likely to burn up towns than blind tigers are.

But according to their testimony, unsuitably given, they say to us, "You 'hands off' and let us ply our trade, debauch your boys, blight the town and degrade it in the public mind, and if you dare to hinder us we will burn up your old town, and then you will be to blame for it." A rattle snake crawls

into your home, coils up on your bed, you attempt to drive him out, he bites you. See how wicked you are, you might have sat out on the steps in perfect peace all night, you are a disturber. Between the blind tiger and the snake, give me the rattler!

The prospect for rebuilding Silver Creek, at this time, is good. There is no reason why it shall not be a better town inside of two years than it has ever been from a material standpoint if we can eliminate the tiger as a factor in the affairs of our town. But everybody knows that just now we are in ill repute before the public; good men look on people of Silver Creek with an air of pity. An honored attorney remarked to me that a blind tiger could be convicted anywhere in Lawrence county except from Silver Creek. If we do not assert ourselves and drive out this iniquity, and wipe this stain from our fair name, we cannot expect to induce capital to seek investment here; we cannot hope for the best class of citizens to settle among us. There are good men now hesitating to see what the state of affairs will be in regard to this evil.

We need unity, but unity in an effort to maintain law and order, unity for legitimate business, unity in building up our school and for maintaining a worthy standard of manhood. Unless business men make up their minds that they will not have the blind tiger, they may write it down, the future of Silver Creek is dark. The man who thinks that he can stand aloof, have nothing to do with it and not be hurt thereby, is sadly mistaken.

It behooves us to unite in an effort to uphold the law and drive this evil from our midst. And if anyone is so cunningly couched in this evil that he can't be reached by a regular process of law, there should be a wholesale boycott. This could be done right here in Silver Creek, and effectually. If we realize the importance of this matter, now is the time to strike. Give the public assurance that here is a community desirable for good business, refinement and good society.

It is ours for the effort, it is for us to decide whether it is worth the price.

Yours,
J. P. Williams,
in Silver Creek Star.

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Propagation of Spiritual Species.

Does like produce like? Will the father eating sour grapes put the children's teeth on edge? Some scientists tell us that like does not necessarily propagate its kind. They avow that complete changes of essence take place frequently as a result of chemical combinations. I know nothing as to the merits of such learned disquisitions but I have an idea that God who alone knows anything in its essence, the absolute, sees in the opalescent rain drop all the essentia of hydrogen and oxygen which produced the water. Whatever may be the

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three or four hundred dollars a year in the mission treasury are little else than religious clubs of selfishness and ought to feel disgraced in their own eyes and in the eyes of others. I verily believe that the preacher who fails to lay this missionary duty on the hearts of his members will be guilty of the blood of human souls. No pastor can be loyal to his Lord and allow the hydra-headed monster of covetousness, which is idolatry, to continue his unresisted ravages upon the flock of God. Let us join hands and form a cordon of Christ's regulars who will keep storming the gates of every church in Mississippi and the South until the walls of selfishness be prostrate like the walls of Jericho so God's hosts may possess our land and every land in the name of the King.

L. E. Barton.

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Shubuta.

On Thursday night before the first Sunday in June we are to begin a meeting at Shubuta. The pastor is to be assisted by Bro. W. E. Farr. Will all who read these lines pray earnestly that the Holy Spirit may lead us and give us one of the greatest meetings ever held in Southeast Mississippi. Children of God, pray for the meeting. The Lord be praised for His great blessing on our work. Again let me beg an interest in your prayers for the success of our meeting.

Your fellow worker in Him,
J. J. Walker.

Shubuta, April 16, 1909.

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Ordination Service April 15, 1909.

By order of First Baptist Church at Poplarville Prof. C. H. Webb was ordained to the full work of preaching the gospel. The presbytery consisted of B. L. Mitchell, J. N. McMillin, N. F. Clark and G. W. Holecomb. After thorough and satisfactory examination and sermon by J. N. McMillin and prayer by N. F. Clark and laying on the hands by the presbytery, Prof. C. H. Webb pronounced the benediction. Rev. Webb is a graduate of Mississippi College and is a splendid scholar and a successful teacher. Has had some experience in the ministry. Is now supplying the First Baptist Church at Picayune. His wife is also very gifted and a firm worker in all church work. They are most happily fitted for the pastorate, spiritually, intellectually and socially. For some years they have been teaching and this year's work is about the best of all. Seventeen graduates in the high school and all grades advanced rapidly. Prof. Webb has a bright future and will succeed in the ministry as he has as superintendent of public school work.

B. L. Mitchell.

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The 39th anniversary of the Theological
Society of Mississippi College will occur on
Monday 7:30 p. m., April 26th, in the auditorium
of the college at Clinton.

Rev. C. E. Welch who has for several
months been at the Seminary, has found it
necessary to return home. His correspondents
will, therefore, address him at D'Lo.

Dr. Willingham sends us this telegram:

"Mississippi 14 shares; total shares taken

804." The time is short, but yet there is

time enough for Mississippi to come up with
the 800 shares suggested. At \$5 per share,
this would give \$4,000. Will not many of
God's children take stock in this mission-
ary enterprise?

The register for enrolling the names of
applicants for places in Blue Mountain Col-
lege will be opened on May 1st. It is im-
portant that those who wish to make sure
of a place for next year register on that
day. For two or three years a very large
percentage of the rooms have been taken
the first day.

Blue Mtn., N. C., has been characterized
as "The beauty spot in the land of the sky."
It is 18 miles east of Asheville and is the

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home of the Southern Baptist Assembly.
Rev. B. W. Spilman, Kinston, N. C., is the
general secretary. It is intended that this
shall become a great meeting place for Sun-
day School and B. Y. P. U. work, and for
great Bible conferences. One will begin
Aug. 8, and close Aug. 22, 1909.

Dr. Willingham writes The Record that
something like \$250,000 will have to be
raised between now and April 30, in order
to carry the Foreign Mission Board to the
Convention clear of debt. Can we raise it?

We can if every one will lift every pound
he can. In this our last word to our read-
ers before the books close, we earnestly beg
every soldier of the cross to stand at his
post. Momentous interests hang on these
few days of stress and strain. May the God
of battles give us the victory.

Dr. Gray telegraphs: "One more Sunday
for Home Missions. \$150,000 necessary.
Brethren, help." This message sounds a
little nervous even over the wire. These
are very strenuous days for our secretaries.
Brethren, as Dr. Gray pleads, let us measure
up to the full stature of manhood in Christ
Jesus. So much depends on what we shall
do within the next week, until, all who love
the appearing of our Lord, are filled with
anxiety. Every man is expected to do his
full duty in this emergency.

It is planned to hold a great Baptist Lay-
men's Missionary Conference in Louisville,
Ky., May 12th and 13th, 1909. This is cer-
tain to be a very important meeting, shaping
very largely the basis upon which our mis-
sion work will be projected for the next
twelve months. At the risk of criticism,
we feel it our duty to sound a note of
caution to those who shall give direction
to this conference: Do not let your enthu-
siasm and zeal for God even run away with
a well balanced and intelligent judgment.

We must have zeal in all our Christian
work, but let us be sure that it shall be
according to knowledge.

Ex-President Roosevelt ordered the name
of Jefferson Davis re-instated in the list of
Secretaries of War. The slab containing
this list of names is a part of the wall of
Cabin John Bridge, six miles west of Wash-
ington City. This bridge sustains the large
aqueduct which supplies the city with
water. About the close of the war the name
of Jefferson Davis was chiseled out
of the slab. It will now be cut into the
hard stone slab by L. B. Horne, of Moss
Point, a native Mississippian, born in Wil-
kinson county.

One year ago last March the Sunday
School at West had ten irregular members.
The present membership is sixty-two. The
average attendance for January was 77;

February 85 3-4; March 89 1-2. The school
contributes to all the causes supported by
the church. Contributions per member for
March was \$1.12. All the teachers and
several scholars have "King's Teacher"
diplomas. Last year the school used "Cross
and Crown" system of rewards, and 14
scholars secured the gold buttons, the re-
ward for 1 year's attendance. Are using the
"On Timers" system this year. 100 per
cent attendance for May is the motto of the
school now.

"On to Victory."

The battle's on. The fight is glorious.
The goal is just ahead. Victory's in sight.
The reports are grand; our denominational
papers are doing nobly. Special workers
are up and doing. The Sunday Schools are
rendering splendid service. The pastors
taking part. The churches are responding
worthily. It is time for every Baptist in
Mississippi to get in line and keep step with
the advancing hosts straight up the hill
before us and on through the gates of tri-
umph. Brother pastor, is your church in
the line of March? Are you and your
people praying and planning and working
and giving to help the report to be "Vict-
ory?" If not, why not? There is but one
Sunday more and about eight days yet till
the books close, but the map of the world
and the whole course of history have been
changed within less time than this. Let us
follow our Calebs and Joshuas and "go up
at once and possess the land for we are well
able."

And if our Baptist hosts refuse to go (and
God grant they may not refuse) then may
God give us some Gideon, with the three
hundred loyal royal souls to save the cause
of caution to those who shall give direction
to this conference: Do not let your enthu-
siasm and zeal for God even run away with
a well balanced and intelligent judgment.
We must have zeal in all our Christian
work, but let us be sure that it shall be
according to knowledge.

"On to victory, on to victory," cries our
great commander. "On" may these last
days be prayerful days, earnest days, busy
days, giving days, glorious days, triumphant
days for Mississippi and Southern Baptists.

Hopefully,
J. W. Dickens.

The Last Day.

If the good Lord gives us as pretty
weather next Sunday as He has for the
last five, and every church will do her best,
we are going to end this mission campaign
gloriously.

When the Franco-Prussian war closed Bismarck
thought he would make it forever im-
possible for France to go to war again, by
fixing the indemnity at five thousand million
francs. But imagine his surprise, if you
can, when he learned that, in twenty-four
hours after the news reached Paris, France
had subscribed thirty-five thousand million
francs, the rich and the poor viewing with
each other in their efforts to save the name
and fame of France. Just think of it—

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thirty-five thousand million in 24 hours!
Men and women of Mississippi, do we not
love the Kingdom of God as much as those
Frenchmen loved France? If so, let's show
it next Sunday. Let every pastor open up
the mission question one more time for this
conventional year, and ask his people to fall
in and finish up this great mission campaign.
If we can get \$5,000 next Sunday for Home
Missions, we will have won the victory in
Mississippi, I verily believe.

Let everybody give this once again, little
or much as he or she is able, and we will
win the day—but, I will take all of us to
do it. Can the Captain count on you—me—
to do duty on the battle line next Sunday?

Earnestly and finally,
W. P. Price.

Aberdeen, April 21, 1909.

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Final.

The final effort in behalf of a great cause
is always attended with solemnity, of a
marked, if not tragic character. Who that
has kept in touch with the movement to
pay the indebtedness of our Boards at Rich-
mond and Atlanta, and has given and pray-
ed and worked to this end, has not felt a
tragic interest as each Sunday added its
quota of offerings to these causes. God has
given us bright sunshiny days every Sunday
of the month so far, and the people have
had from the standpoint of weather condi-
tions all that was necessary or desirable to
encourage church attendance. The pastors
have been on hand, and have had opportu-
nity to speak in behalf of missions, and
to follow with a collection. Now we come
to the last, the final Sunday of the year's
operations. With its passing the announce-
ment of victory or debt will be sent out.
With its passing, will you, my brother, my
sister, have cleared yourself from all con-
cern by your hearty response with an offer-
ing, seasoned with prayer and sacrifice that
have made it well pleasing to the Lord. In
this final, will we not make a review of
what we have done for our Lord, and then
put along beside it what He has done for us,
and ask ourselves have we done with our
might what our hand found to do? Who
doubts if each one of us that has given,
should so give as if Jesus himself as of old
in bodily form sat over against the trea-
sury, that treasury would overflow. But
"He is the same yesterday, today and for-
ever," and if He was concerned once about
the treasury gifts, is He not concerned now?
Is He satisfied with your gift?

Yours sincerely,
Robert H. Tandy,
Vice President for Mississippi.

April 27th.

2:30 p. m. Singing and other devotional
exercises.

2:45 p. m. "The Origin and Scope of the
Layman's Missionary Move-
ment"—J. T. Henderson.

3:15 p. m. "Why Are not Laymen Better
Missionaries?"—Edgar God-
bold.

3:40 p. m. Song Service.

3:45 p. m. "The Supreme Opportunity of
the Hour"—A. J. Aven.

4:15 p. m. "What Does Co-Operation in

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The Last Opportunity.

The last opportunity to contribute to
home missions before the books of the year
close is before us and the King of Glory
watches with anxious eye to see how we
shall use it.

the Layman's Missionary
Movement Involve?"—Arthur
Flake.

4:40 p. m. "The Sunday School a Train-
ing Service"—J. E. Byrd.
Announcements and Lunch.
Devotional and Round Table
Talk.

7:45 p. m. "The Layman's Latent Forces"
John L. Johnson, Jr.
The Layman and His Home
Religion"—John A. Stinson.
Bible Giving—Who and
How?"—A. H. Longino.

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Song Service and other dev-
otional exercises.

"The Layman's Call to Go For-
ward"—H. L. Whitfield.

To Whom Does Our Wealth
Belong?"—F. L. Riley.
Song Service.

"The Universal Obligation"—
Geo. Anderson.

"The Open World and Its Call
to Christian Laymen"—B. G.
Lowrey.

10:15 a. m. Song.

"The Layman and His Pastor"
C. R. Dale.

The Layman's Call to Serv-
ice"—N. R. Drummond.
Adjourn at pleasure.

We are asking Dr. Henderson and Presi-
dent Lowrey to remain over till night and
discuss for us Medical Missions in the
Orient. The Baptist Churches will entertain
all who come.

S. R. Whitten,
Chairman.

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Ebenezer.

This was our church day at Ebenezer,
Holmes county. Our pastor, J. T. Ellis, was
not present on account of ill health. I hope
he will be on hand by next Sabbath. We
fortunately had his place filled by a young
Brother Russell, a grandson of Brother Mc-
Murtry, who was an old acquaintance of
the writer.

The young brother gave us a good talk
which was very instructive to us spiritually.

G. W. Roberts.

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The article on alien immersion by S. W.
S. is the most logical and convincing of any-
thing that I have ever read on the subject.
See Baptist Record April 15, 1909, page 12.
Everybody should read it without regard
to name or denomination who may be seek-
ing the truth of the subject. The writer
seems to invite discussion. If there is one
who is in the least disposed to defend alien
immersion I sincerely hope he will reply to
it for the good of all concerned, more espe-
cially Baptists.

J. R. Sample.

Thursday, April 22, 1909.

Concerning Paul On a Big Round Up.

The more I study Paul, the better I think of him. Some time ago, a gentleman, who seriously mistook himself for a scientific preacher, said this man Paul had dominated the thinking of the religious world for eighteen centuries, and the time had come to put him, with much other useless plunder, outworn and over-used, on the back shelf. This gentleman said Paul was entirely behind the times. Modern thought had relegated the master of centuries. There is not a little of this kind of talk with a comparatively few well groomed and very noisy and over paid men, who are neither scientists nor preachers, but, like hybrids, and like the snake, will have no posterity either in the world of religion or thought. If Paul is behind the times, then, as Geo. D. Prentiss would say, the times are going tale foremost.

Paul was the all-around man of the apostolic time. He was the master theologian of his day, the man, who knew profoundly the contents of the Old Testament, and knew how to interpret it in terms of the New Testament. It was given to him to settle the theology of his day and our day, and all days, both by words recorded by the pen of inspiration and in deeds wrought out on the world field to which he was predestinated before he was born. The man who puts Paul on the back shelf will belong to a new dispensation. He will be predestinated and not be made up out of the disjuncta membra, the mere odds and ends of effete philosophies cooked over every little while in semi-infidel schools.

In this article, we are to take a glance at Paul as he swings the churches of his day into a great financial round up for a cause of common concern to all. He was as great a general of forces as he was in preaching.

It is worth mentioning in this day, when folly is magnified and non-co-operation goes for liberty—say it is worth our thought that in a matter of equal concern to all churches, they did co-operate under the masterful leadership of the foremost teacher of religion in all the tides of time. There seems to have been no fear of centralization or of besism. Nobly did the churches fall into line to make effective their common work. The 8th and 9th chapters of II. Cor. give us very much information on this subject. Indeed, these chapters are the fullest we find in the New Testament on collections. The reader will do well to read and reread these scriptures, running references till he is familiar with the whole question. He will not fail to find church co-operation spelt big in these pregnant chapters.

It comes out that Paul did not depend on spontaneous combustion for results. He prepared. As things went slow, then he began more than a year to commit the churches or to lead them to commit them-

selves. A jumped up collection does not come to much, as a rule. It falls out here that making pledges has good scripture precedent. Vows are nowhere condemned in scripture, though failing to keep vows is. Paul tells these people, as they had purposed, so the time had come to perform the doing of it.

Paul sent men to work up the collection, sent them to a church, sent more than one man. There has been much kicking against the goads right at this point. Was Paul a pope? Was he a superior bishop over an underling clergy that he should be sending them to the churches as he did? Nothing of the sort. It comes out unmistakably that the whole arrangement was voluntary, for one of the brethren chosen by Paul was not minded as was Paul, and he followed his own mind, and on his own motion, went ahead. Here comes out the beauty of a concerted movement, led by a great master spirit; with the voluntary principle having free play in and through it all. This is the model for us now and always. It is the perfection of wisdom, combining the two master principles of success; the individual conscience and freedom in co-operation.

It is very important to note that Paul did not take to the sly method of taking a collection, keeping secrets between the right hand and the left. That is the method for our personal charities, but when it comes to things concerning the churches, another principle holds. Giving is not only a personal matter, but a church business, and church business is not to be carried on under cover. In this letter of Paul to the church at Corinth, which was to instruct the churches till the second coming of Jesus, he makes the whole business open. He is rallying the church to a high duty, and his appeal is clear and on the highest ground. Certainly the scriptures give no support to the notion that collections should be secret. To grow a church, public sanction must be given to divine law. Some have sought to avoid offence given to the flesh by having baptism administered privately. It is wholly bad. Baptism is a great teacher of righteousness. In like manner, it puts honor on the law and on Jesus, the divine head of the church, to publicly magnify giving. If there is any ice in the churches on the subject, no time should be lost thawing it out. Giving was public in the temple and Jesus sat over against the treasury, and that is the way He came to see the poor widow casting in her two mites.

There is another point to notice. Paul used the noble giving of the Macedonians to stimulate the Corinthians to liberality. Of course, giving is not to be done for vain glory. But any noble deed is valuable for itself, and then beyond itself. It is good for its effect on others. That is the use Paul makes of the large liberality of one set of Christians to stimulate another set. We may well follow his example. This

principle is prominent in the scriptures.

And, once more, Paul gave giving a large place in his ministry and work. We are not over-doing it in Texas now, but are really following in the illustrious footprints of the world's greatest missionary leader and teacher: He who said, follow me, as I follow Christ."

One studying Paul in his great round-up for the poor saints at Jerusalem, can hardly fail to admire his excellent, good common sense linked and commingled with the loftiest sentiment and guided by the principles of the gospel. There is here every principle to guide us in the largest work we can undertake.

J. B. Gambrill.

Announcement.

Dear Brother Bailey—Please say through your paper that we are permanently located at Silver Creek, and will, for the present, give all my time to evangelistic work.

The Lord has blessed me in this work in other years, and I trust I shall be able to do some of my best work in the field of revival, during this year.

Brother, if you can use me, will you not write me as early as possible, that I may arrange to put in all my time, not only during this summer, but during the entire year?

Thanking the editor and the brethren for any kindnesses shown, I am,

Fraternally,

R. D. Mau.

P. S. Any pastorless church needing my assistance in revival meetings, will receive immediate attention.

Sunday School vs. Circus—Blue Mountain.

Blue Mountain, Miss., April 12. (Special)—For quite awhile the Baptists of Blue Mountain have claimed the largest Sunday School in any small town in the South. Including the boarding pupils in its two schools, Blue Mountain has about one thousand population, and this Sunday school has for some weeks been averaging about seven hundred attendance. A special effort to increase this number brought it up to eight hundred and fifty yesterday. In contrast to this were the circus audiences of the previous day. The first circus that had shown here for many years pitched its tents in the center of the town on Saturday, having been thoroughly advertised for quite awhile. Less than one hundred people attended in the afternoon, but hoping for a better audience at night, the performance was given. Only a small increase was secured for the night performance, and less than two hundred people, including negroes and some white people from the country, entered the tents during the entire stay of the circus in the town. If there is another town in the South that gives

the pastor has made an effort to get a written message from all the old pastors, to be read at this final service, and succeeded in getting six responses.

The special feature in the morning service was the reading of these soul stirring letters, two of which were from the widows

Thursday, April 22, 1909.

of the deceased pastors, Mrs. L. T. Ray, Blue Mountain, Miss., and Mrs. W. E. Ellis,

Durant, Miss., and the remaining four were from Brethren Wesson, King, Harrell and J. A. Lee.

T. C. Lowrey.

Dear Editor:

I wish you would say through the paper to the Baptists of Mississippi that in attending the meeting of the Southern Baptist Convention the messengers and visitors will likely pass through this city. In making the trip we may leave this city at 8:35 p. m. and arrive in Louisville at 7:50 the next morning, or we may make a day trip leaving this city at 6:35 a. m. and arrive in Louisville at 5:35 in the afternoon. You will have stop-over privileges in this city on all tickets. So you may take any train. Come into Memphis, see the city and make the day or night trip as you prefer. The Memphis delegation will go over on the night of the 12th. Many will take the regular car to this city but will wish a sleeper from here to Louisville. Those who wish a sleeper from this city, and will go over the I. C. R. R., if you will write me I shall be glad to secure in advance a place for you. Come into the city during the day of the 12th and let us go together, leaving here at night. If I may be of service to you I shall be glad to act at your suggestion.

D. W. Bosdell,
2176 Main Ave., Memphis, Tenn.

Break-Camp Service.

On the first Sabbath in April the Central Coldwater Baptist Church held the last service in the old church house.

The day was ideal and after all seating space was utilized a goodly number had to turn away from the door.

Local talent rendered special music for both the morning and evening services, much to the delight of all in attendance.

During the 35 years of the church life there have been ten pastors, not including the present incumbent, three of whom have served two terms, one of whom has served three, and two of whom are now resting from their earthly labors.

The list, irrespective of extra terms, follows:

Dr. J. W. Lipsy, Memphis, Tenn.; E. E. King, McKinley, Texas; L. T. Ray, deceased; J. W. Lee, Batesville, Miss.; T. B. Harrell, McAlister, Okla.; J. A. Lee, Clinton, Miss.; J. E. Barnett, Clarksdale, Miss.; W. E. Ellis, deceased; E. L. Wesson, New Albany, Miss., and R. W. Hooker, Mexico.

The pastor has made an effort to get a written message from all the old pastors, to be read at this final service, and succeeded in getting six responses.

The special feature in the morning service was the reading of these soul stirring letters, two of which were from the widows

of the deceased pastors, Mrs. L. T. Ray, Blue Mountain, Miss., and the remaining four were from Brethren Wesson, King, Harrell and J. A. Lee.

The special features of the evening service was the reading of the history of the church and an open service in which several brethren made very appropriate remarks.

The keys of the old building were then delivered to the buyer and as we sang Children of the Heavenly King we enjoyed for the last time the hand of Christian fellowship around that sacred old altar, after which we stood in silent prayer, broken by the benediction by the pastor.

We are worshipping in the Presbyterian church until the completion of our new building, which we hope will not be longer than the first Sunday in May.

At a later date I hope to furnish you with a picture of our new church house and will at that time give some items of general interest regarding our work here.

B. F. Whitten.

Who Is to Interpret?

I was reading this morning the general articles of Baptist belief, as found on pages 1512 and 1513 in the History of Mississippi Baptists. The first article says: "We believe that the Scriptures of the Old and New Testaments are the words of God, and the only rule of faith and practice." I had read the same, in substance, a hundred times, but this time it put me thinking along this line—Who is to interpret?

One reads the Scriptures and says they teach him the doctrines held by old Arminius; another reads and says the Scriptures teach him the doctrines taught by Augustine and Calvin; another reads and says the Scriptures do not teach him the doctrines of either system, but something else. Grant, which we should, that all are equally sincere and intelligent, who is the infallible interpreter whose word must be accepted as a finality? Was Augustine infallible? or was Calvin? or Arminius? or is any other man? If not who shall say what others shall see in the Scriptures when they read for themselves?

I came to the conclusion, after long and earnest consideration, that there is a disposition in all of us to want to rob others of the privilege we claim for ourselves—that is, the perfect freedom and intelligent privilege of studying the Scriptures for themselves. We say, "The Bible, the Bible only, the book of Protestants," and urge that each one should search it for self, with responsibility to God alone; but unless others see in it just what we see—What then? To put it mildly, for I speak with great caution, there is something wrong with all such some way, for of course I am right.

The pastor has made an effort to get a written message from all the old pastors, to be read at this final service, and succeeded in getting six responses.

It has come to this, my brethren, No man

is today free to open the Bible and study it for himself, as a book never before known to him, from which he must learn what God teaches and what his duty is, but all must read the book in the light of the doctrines formulated by somebody else, an i see in the Scriptures what somebody else saw; or else he considered unintelligent, in sincere, unregenerated, or blinded by the devil. I do not charge that this is intentionally done by any of us, but it is done nevertheless. Reading our noble article of faith put me to thinking anew along this line, and I said, "If the Bible is God's word to all alike, for each to study for himself, we must search it in the light of some man's interpretation or must we open the precious book as though it had come to us as a sealed letter to each one, to be studied each one for himself? Oh would not such freedom be sweet? Could each one open the book as the Father's message to him or her direct, and read it as children away from home read the letters sent to them and each one study for self alone just what the Father said without the least fear of being denounced by son or other of the Father's children as an ignoramus or as one not born of God, would it not be sweet to the soul? But this cannot be done, as we have it now. The world has settled down into "creed-worshippers," seemingly, so that one must adopt some one of the creeds of Christendom and read God's word in the light of his adopted creed. Catholics must see in the book only the doctrines of "the Church"; Lutherans must see only the doctrines of Luther; Calvinists must see only the doctrines of Calvin and Arminians on the doctrine of Arminius. The freedom of the soul with God and His word is only a dream. Of course one may study, but he must not tell what he sees in the Father's letter unless it is the same thing his creed-maker saw, for if he does his poor soul will feel the dagger from the hand of some one zealous for a creed. Did God intend it to be so? Did He intend that Augustine, Calvin, Luther, Arminius, or some other man, should formulate just what He teaches, and that all should be expected, or required, to see in His word just what some one of those students saw? Who is to interpret the word? Have I the right to sit in judgment on what another sees in his Father's message? Does God so speak that only a few of His children can understand?

Oh Freedom come back to the soul! The soul of each servant of God. Give back the Book unto each one As the Father's gift to His child. Our fathers suffered and died For thee, Oh Freedom, sweet Freedom: That each might for himself alone Study and teach what God taught him, Without molestation or fear. Give back to the soul of each one

That freedom so sweet to the soul. Again comes the question, Who is to interpret? We talk of "union" and "federation," 'twere better far to talk of absolute freedom being given to each one who loves his Lord to search His word for himself and believe and teach just what it teaches him or her, without assuming infallibility and saying it is not true. The words of Paul come in well just here, "Why dost thou judge thy brother? or why dost thou set at naughty thy brother? for we shall all stand before the judgment seat of Christ." Rom. 14:10.

This question in conclusion, If all must read the Bible for themselves, has any one the right under God to set himself up as special interpreter for others? Rome says yes. What we say!

E. L. Wesson

News in the Circle. Martin Ball.

Rev. J. M. Smock has been called, and accepted, the 21st Street Church, Birmingham, Ala. Things will smoke now in this Baptist city.

The First Church, Richmond, Va., Dr. Geo. W. McDaniel pastor, made an offering of \$5,060.00 to foreign missions. What splendid giving!

The South Side Church, Columbia, S. C., recently closed a gracious meeting in which there were 45 additions. Church and pastor are happy over the results.

Dr. E. E. Dudley, of Norfolk, Va., has accepted the call to the First Church, Jonesboro, Ark. He will be on the field by May 1. This is a happy union.

Rev. C. L. Wilson leaves the pastorate at Ora, accepts the call to the First Church, Blocton, Ala. We lend him to the Alabama brethren for awhile, but he must come back home soon.

Evangelist J. E. Barnard, of Cartersville, Ga., lately conducted a meeting at Montevallo, Ala. W. W. Lee pastor, in which there were 51 additions. The pastor states that the doctrines of grace were strongly presented.

The church at Lakeland, Fla., has called Rev. Geo. W. Shepherd of Kentucky. He will enter the work at once. The church has a membership of 650. One of the best fields in the State.

The Baptists at Smith's Grove, Ky., have bought from the Methodists the Vanderbilt Training School. The buildings will be overhauled—grounds improved—and everything put in readiness for the fall session.

The Price of Goodness

The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture.

All this has resulted in quality out of all proportion to the price.

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

This scribe lifts his hat to Editor J. B. Lawrence, of the Baptist Chronicle for kind words in last week's Chronicle. Certainly they are much appreciated.

The First Church, Asheville, N. C., has called Rev. O. J. Copeland, of Gainesville, Ga. He will succeed Rev. Wm. Lunsford, who has gone to Nashville, Tenn.

Rev. F. M. Masters has resigned College Avenue Church, Ft. Worth, Texas. He has been on the field for three years and the church has increased in membership from 60 to over 300. He will remain on the field till his successor is chosen.

With a little effort many churches could raise enough money to send the pastor to the Convention at Louisville. It will return to the church a ten fold blessing. The pastor will preach better for 12 months.

Rev. J. H. Peay, of England, Ark., was stricken down by paralysis two weeks ago. He was engaged in revival work and had just arisen from prayer when he was struck.

It is stated that Rev. W. A. Roper, of Biloxi, has accepted the call to the church at Kosciusko, and will very soon enter the field. He is a good preacher and pastor.

The Biblical Recorder says, "Bro. Gil-

liam Coffee, of Globe, N. C., will be 99 years old next month." Wonder if Mississippi can produce a Baptist that old living today?

—o—

The First Church, Asheville, N. C., has called Rev. C. E. Burts of Edgefield, S. C., in a meeting. 58 accessions—47 by baptism. The revival spirit continues in the church.

—o—

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—o—

Dr. W. H. Battle, of Kinston, N. C., at the earnest solicitation and unanimous vote of the First Church, has withdrawn his resignation as pastor, and has consented to remain at Kinston. There was much rejoicing over this decision.

—o—

The church at Lake, Miss., has called to its pastorate Rev. J. W. Mayfield. He will enter the field at the close of the present session of the Seminary. A hearty welcome awaits you brother.

The Biblical Recorder says, "Bro. Gil-

Gulf & Ship Island R. R. Co. General Passenger Department.

Passenger Service.

MAIN LINE
No. 5 No. 3
Lv. Jackson ... 6:00 A.M. 3:25 P.M.
Lv. Hattiesburg ... 9:45 A.M. 7:05 P.M.
Ar. Gulfport ... 12:30 P.M. 10:00 P.M.

No. 4 No. 6
Lv. Gulfport ... 7:30 A.M. 4:15 P.M.
Lv. Hattiesburg ... 10:37 A.M. 7:33 P.M.
Ar. Jackson ... 2:10 P.M. 11:00 P.M.

COLUMBIA DIVISION
(Via Silver Creek and Columbia)
No. 101 No. 102
7:20 A.M. Lv. Mendenhall Ar. 9:25 P.M.
1:40 P.M. Ar. Gulfport Lv. 2:30 P.M.
No. 109 No. 110
2:33 P.M. Lv. Jackson Ar. 10:05 A.M.
6:20 P.M. Ar. Columbia Lv. 6:00 A.M.

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Healthful climate—Thorough work—
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We ship on approval, without charge. **DO NOT PAY A CENT** if you are not satisfied after using the bicycle 10 days.

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THE B. C. CO. 1000 Bicycles, 1000
Wheels and all accessories at low prices.
HEAD CYCLE CO. Dept. N24 CHICAGO

Chorus.

An' de sap-sucker am a suckin' sap,

While de red bird is a takin' of a nap,

De bumble bee is a hummin' sum,

While de little busy bee gets de plum.

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Thursday, April 22, 1909.


WOMAN'S WORK


Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.

Mrs. J. A. Hazzett, Meridian,
President of Central Committee.

Mrs. W. R. Woods, Meridian,
Secretary of Central Committee.

Mrs. W. S. Smith, Meridian,
President of Sunbeam Work.

Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Grasherry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

A Valentine.

(By Lalia Mitchell).
O postman, bring a valentine,
No bit of silk and lace,
But to this longing heart of mine
The comfort of a written line,
A name—how oft I used to sign
That name with easy grace.

But I have watched these many
days—

Have watched, and all in vain;
Beneath the sun's fierce summer
rays,
In autumn's deepening gloom and
haze,
When winter crowded with snow
the ways,
Through shadow and through
rain.

The months have come, the
months have gone,

My vigil still I keep,
My treasures, books that he has
read,
His picture hung beside my bed,
My soul enshrining all he said—
My heart too sad to weep.

O postman, bring me a valentine,
To fill my life with joy;
A little page, a scrawled line,
The one word "Mother"; oh, di-
vine
The bliss 'twould bring this heart
of mine—

A message from my boy.

We are as liable to be corrupt-
ed by books as by companions.—
Fielding.

The Polish population of the
United States and Canada now
numbers over 4,000,000.

A Cleveland bookseller tells the
following amusing story of a
conversation he held recently with a well-to-do illiterate client.
"I must have some books," the
latter remarked, and went on to
explain that he had found an
empty library in a house which
he had purchased in Kensington.
His only condition was that the
volumes should be handsome.
The bookseller suggested that
half of them should be bound in
Russia and half in Morocco.
"What on earth is to hinder you
from having the lot bound in
Cleveland?" was the unexpected
response.—Driftwood.

Selecting a Servant.

A woman seeking a servant
made an odd request to the manager
of one of the best employment
agencies in the city yesterday.
She insisted that she must
have a housemaid who had worked
in a minister's family, and when
asked her reason said her
family had to practice great economy
just now, and she had found
by long experience that the maids
who had worked in preachers'
families know how to economize
much better than any other class
of servants.—The Duluth News-
Tribune.

Women's Chance for Real Voting.

The rottenness (there is no
other word) of many of the
"shows" on the American stage
today, particularly in New York
City, affords an opportunity for
the women of America to cast
effective votes, in fact decisive
votes, on one great moral question
without waiting for permission
from the legislative halls of
men.

New York City is to the United
States what Paris is to the world,
the playground. Good people,
people called good in their home
towns, when seeking something a
little risqué, just a wee bit devil-
ish, must needs visit New York.
Or, again, if other things bring
them to New York, New York
times inspire that we bit devilish
spirit; and the result is the
patronage of shows the reputation
of which has been spread
everywhere by newspapers that
must seize upon and exploit
everything immoral or bordering
thereon. And what New York
has demanded travels in more or
less varied form from end to end
of this great country. And the
women of this country, women
that are good, are today thought-
lessly yet most harmfully patronizing
these very "shows."

Mr. Charles Burnham, presi-
dent of the Association of Thea-
tre Managers, before the Entertain-
ment Club recently, speaking
on this subject, gave utterance to
once decides a member has a
can not be but most unpalatable
to every good woman. Yet it is
true. He is reported to have
said: "A manager to be success-
ful must cater to the audience.
Every self-respecting manager
would like to be an Irving or a
Daly, but New York is a town
of sensation. It runs wild after
a reputation. Let but the word
be passed that a play is broad
or indelicate, and the town runs
wild about it, while some play
of merit, bright and entertaining,
is laid on the shelf. Women are
more to be blamed for this than
men. No play can exist that is
not patronized by women."—The
Delineator for May.

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To Drive Out Malaria

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Twenty of these get a pound of coffee free.
There are so many white coupons in
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Ask your grocer for Red Tag Coffee
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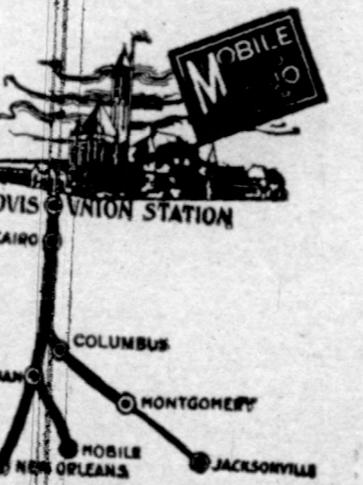
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Thursday, April 22, 1909.

I leave it all with Jesus

For He knows

How to steal the bitter

From life's woes;

How to gild the tear drop

With His smile,

Make the desert garden

Bloom awhile;

When my weakness leaneth

On His Might

All seems light.

I leave it all with Jesus

Day by day;

Faith can firmly trust Him

Come what may;

Hope has dropped her anchor,

Found the rest,

In the calm sure haven

Of His breast;

Love esteems it Heaven

To abide

At His side.

even drinking and gambling
among our own sex. We exclaim

what is the world coming to!

Instead of the evil, would that

we could see more of the good

of the world for we believe there

is more good being done by modern

women than ever before in the

history of the world. Many

women of wealth are giving nobly

of their means to all kinds of

charitable institutions. Many

are giving their lives nursing the

sick and relieving the suffering.

Hundreds are carrying the gospel

to the heathen, and scores are in

a quiet humble way trying to up-
lift humanity and make the world

better. Yet of this good we see

but little in the daily papers.

Modern woman has free exercise

of choice, for she has no person

or custom compelling her to act

in one direction. The typical

modern woman is healthy, broad-
minded, and intelligent; her op-
portunities far surpass those of

her mother and grandmother, and

so her responsibilities have in-
creased.

When we become dis-
couraged and think that our mod-
ern woman is not all that she

should be, let us remember that

woman has never been an angel;

that even the ancients had their

faults and that every generation

is an improvement on the one be-
fore.

Let each one try to do

her duty, thereby making self bet-
ter and thus inspire others to nobler

deeds, remembering "God is in
heaven, all's right with the world."

C.

Mild Cure for Cancer.

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state they have been cured with
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gate before giving up hope or
enduring the surgeon's knife or
the torturing, burning plaster.

Full information about this treat-
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The Negro Prohibition Movement.

A Statement.

From different directions and sources inquiries have reached me concerning the movement on the part of the Negroes of the South against the saloon. I am the more careful to answer these questions because of my connection with the movement.

Somewhat more than a year ago I was requested to prepare a small work on the saloon and the Negro problem. Up to that time, I had never investigated the relation of the two to any considerable extent, but as I proceeded with the investigation, it became clearer that the basis of the Negro problem, so-called, is the liquor problem. It soon became evident that every ill affecting the Negro of the South could be traced straight to the saloon. At first, this dawned on me remotely, but the truth became clearer with each step of the investigation. Ignorance, poverty, vagrancy, demoralization, debauchery, divorce, lawlessness and criminality, so far as these relate to the Negro are, in the largest measure, due to the saloon.

It was further found that for years together, sentiment favorable to prohibition had been growing among the colored people. Without any concert of action, but impelled solely by a sense of duty, protection to their families, and right, they were engaged in a quiet resistance to the liquor traffic. While without organization, the better class among the colored people was engaged in stoutly opposing strong drink, and in inculcating the principles of sobriety as far as they might. Their preachers, teachers, landowners and thrifty men of business never lost an opportunity to strike the saloon a blow. Practical prohibition was preached from their pulpits, and taught in their schools and homes. I was not prepared for these facts till I came on them by investigation. It was equally surprising to learn from direct facts that in a number of instances, in local option elections, Negroes had changed the tide, and that without their aid, prohibition would not have been passed. In the majority of instances, they had to be quiet about it for fear of the liquor men. In numerous instances efforts were made to bribe the lad-

ing ones among them, that through them the weaker might be controlled, and at other times, attempts were made to awe and to intimidate, but in the cases alluded to, the loyal ones stood firm, and saved the occasions to civic virtue. Facts like these came directly under my personal knowledge.

There was emphasized to my mind another fact, viz: that there are two very distinct classes of Negroes, the good and the bad. Until close investigation, I had no idea that so great a struggle was being made on the part of the better class in behalf of the worse. We know far more about the criminal Negro than about the other class, because his crimes are dragged into light, while the other class is undemonstrative in its efforts. This led to a grave disadvantage to the race, for when a crime was committed it was attributed to the Negro race, not to the criminal alone who committed it. The unfairness of this indiscrimination is evident, and in the face of the fact that so many are struggling to raise their race to higher planes, it is discouraging.

After diligent and dispassionate study of the question for many months I fail to find a single leader among the Negroes, one worthy of leadership, among preachers, teachers, professional or business men, or land-owners, who is not opposed to liquor. Of the land-owners in the South, there are 700,000 which was it self a surprise to me. From information gathered from the fifteen Southern States it would appear that there are at least one million Negro prohibitionists among them.

Learning of the struggles of the better element, and of their loyalty to prohibition, as expressed in the most undoubted ways, of those who were unpurchasable and who are solicitous for the good of the coming generation, it occurred that something other than that which had been done should be undertaken in behalf of the Negro of the South. I called the attention of many leading Southern men, those for whose judgment I had respect, to these facts, and the opinion was that some encouragement and relief should be given the more than ten million Negroes in the States

Epilepsy, Fits

Every part of the body has its nerves. It's the channel through which energy—nerve force is transmitted. If too much nerve force goes to a part, it is irritated, causing pain, congestion, spasms, fits, epilepsy, etc. If not enough it is enfeebled, and if none at all paralysis results. Dr. Miles' Nervine soothes the nerves, assists the nerve cells to generate nerve force, and in this way restores nervous energy.

MY eighteen-year-old daughter had fits for six years, as often as two and three a week. She began to take Dr. Miles' Nervine, and has not had a fit for two months." PETER GAULAY, Springfield, Mass.

W. B. CRUMPTON, J. M. FROST, and the writer.

Should the movement succeed, and there will be no lack of effort to make it a success, we shall be able to pluck up the liquor trade root and branch. It will make clandestine sales an impossibility, while it will conduce to the well-being of the entire country.

I am coolly informed that much opposition may be expected from politicians who will seek to divert it into political channels, stir afresh race prejudice, and result in a greater disaster to the Negro than he has heretofore encountered. That may be attempted, but it will not only tend to enlarge the boundaries of the political graveyards which will have to come to prevail throughout these States before the liquor question is settled. That the movement may have opposition, I am inclined to believe, but in a purely moral question, in an effort to raise a race of so many millions, I wonder what the temper of the Christian public will be while the politician is opposing. What that temper will be is not a question of doubt to me.

At any rate, the work is undertaken with cool deliberation and determination.

Until June 1st, the headquarters of the Southern Negro Anti-Saloon Federation will be Dallas, Texas; after that time it will be Birmingham, Alabama. The preachers and co-operation of all Christians are asked in this difficult work, and the aid of every worthy and patriotic citizen is earnestly solicited.

B. F. Riley.

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Thursday, April 22, 1909.

of the South. Seeking to ascertain what the feeling of the Negroes would be, I found them anxiously responsive, and the result was that a convention of leading Negroes was called at Atlanta, Georgia, on February 24-26 to devise some means to effect an organization of their forces against the saloon. In a session of three days their ablest men discussed the leading features of the liquor traffic as it related itself to their race, and a more decorous and dignified proceeding I have never witnessed.

Among the speakers chosen were four white gentlemen—Drs. John E. White, W. B. Crumpton, J. M. Frost, and the writer.

The upshot was the presentation of an address to the American people by the convention, in which was a declaration against all lawlessness, a desire to co-operate with the better element of whites in driving out the saloon, the indignant repudiation of the assertion on the part of the liquor interests that the Negro can always be relied on to sustain them, and a serious pledge of earnest effort to elevate the colored race in the South. A permanent organization was effected known as the Southern Negro Anti-Saloon Federation, which is to meet annually, and which is to have an auxiliary in each of the States of the South. The plan and purpose is to organize the Negroes throughout the South against the saloon, and in support of the enforcement of the laws in favor of prohibition.

The writer was unanimously requested, by the convention, to lead in the organization and direction of the forces. Without reserve, they pledged themselves to the most zealous co-operation, and to do as they were directed. They made it emphatic that they recognized the necessity of a white man leading and guiding them, at this juncture. After further consultation with numerous gentlemen of influence, I consented and have accepted the work, giving up all things else. Of the wholesomeness of the result, I have no doubt whatever.

I have the satisfaction of having the approbation of the best men of the country in my decision, substantial assistance has been to some degree afforded, and the expressions of encouragement have been so numerous as

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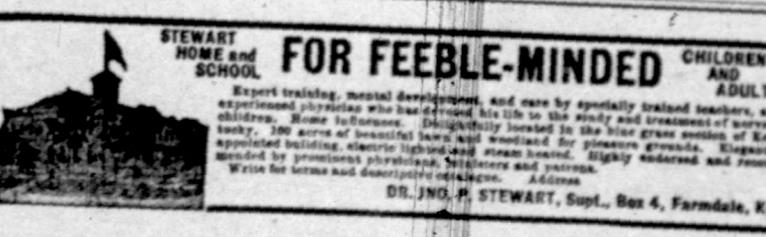
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(Continued from page 13).

Now all of this from the one who was especially called and inspired to preach to the Gentiles the way of salvation, and it corresponding perfectly with the teachings of Jesus Christ Himself while on earth, compels me to believe that salvation with all attending blessings is given unto all, and bestowed "upon all them that believe: for there is no difference," Rom. 3:22.

Had salvation depended on obedience in baptism, I must believe that the apostle whose special mission was to make all men see the mystery of salvation through Jesus Christ would not have left it to inference from two passages, one of which is questioned. Had it been so he would have said so plainly. Because he did not do that, I conclude that Mark 16:16, and Acts 2:38 were not intended to teach that forgiveness of sins and salvation depend upon obedience in baptism, or any other obedience than to believe in Christ, but to so associate the duty of the saved with their salvation as to impress all with the importance of Christian obedience in showing to the world the faith in Christ and love for Him.

My third reason for not believing that baptism is essential to salvation is because such an idea puts a preacher, or some other person, between every soul and salvation; thus limiting God's saving power to the presence and acts of a human mediator, so that He could not save even the most penitent believer without breaking His plan or having some man to help Him. All of which is positively contradicted by that text which says: "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21; Romans 10:13; Joel 2:32.

My fourth reason for not believing it is because of the manifest failure of the rite to accomplish the end designed, if salvation is that end. Thousands who are baptized never show the least evidence that they were saved from sin.

My fifth reason for not believing it is because the doctrine cuts off from salvation all of those who stumble over what baptism is, are misled by those who claim to know; and there are thousands upon thousands of that kind who long to do God's will, but miss



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the mark in baptism because the scholars confuse. This is true whatever you may think of baptism, and it is contrary to the very teachings of God's grace to make the salvation of the unlearned to depend upon the contentions of scholars as to what baptism is—whether immersion or sprinkling, etc.

Paul saw all of this and wrote. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:8, 9. If ever there was a place to bring in baptism, were it essential to salvation, right there was a place to bring in baptism, were it essential to salvation, right there was the place, but you notice that he never even mentioned it, but excluded the very thought of the need of a second or third person by limiting the acts expressed to the person addressed, as thou, thee and thine.

My sixth reason is because the doctrine that baptism is essential to salvation would require God to either change His expressed plan or to go back on the words of Jesus Christ, in the case of all of those who are led to trust in Jesus, and call upon Him, but die without opportunity to be baptized. Such are all of those who by accident are shut up in mines to die, and those who die upon the field of battle: those shipwrecked at sea, and those who see Christ when too sick to be immersed. All of these things compel me to disbelieve the doctrine that baptism is essential to salvation.

My last reason for not believing it is my own experience. I know my soul received peace through trusting in Jesus Christ, without even the thought of baptism. I saw myself a sinner lost. I saw Jesus as the sinner's substitute and Savior. I trusted all to Him and He gave me peace, and does today.

To me, personally, baptism came as an after thought; as a duty to my Savior who had saved me by His grace. And I obeyed because I loved Him and wanted to honor Him and His word. So it is with all other duties. I serve because He loved me, and gave Himself for me; and not to get Him to love me, or to save me. My soul is entrusted to His tender care to be saved by His rich grace, and He does the saving and I do the serving, through love and not through fear. Were all this world my own, I would give it all to Him, if I could, because He loved me and gave Himself for me." As I haven't that I want to give Him myself in service and loving obedience, and there are thousands of others, who do not see baptism as I see it, who love Him just as devotedly if not more so, and who, as they see duty, serve Him just as faithfully; all because they love Him. Therefore I cannot believe a doctrine which makes an outward act, about which there is honest misunderstanding, cut off millions of honest, trusting souls from saving grace.

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